

wise for a thoughtful man to go on for years without giving thought to this subject?" "No, honestly, I do not think it wise." "My friend, may I pray with you?" "Why, if we are ever where there is a good opportunity and you desire to do so, I do not think that I would object." "There never will be a better opportunity than the present. Let us bow our heads here behind this car seat." And with the train speeding through the suburbs of Chicago, and across the prairie, this man prayed for my salvation. I never saw a man so much in earnest. I know that he cared whether I was saved or lost. Just as he finished his prayer, the brakeman called out the name of a station, and my new-made friend was off. He had reached the door, when it occurred to me that I did not even know who he was. I rushed after him and asked his name, and he replied, "D. L. Moody." I am going back to Chicago to find him and to have him show me the way of life.

Before Mr. Reynolds left his friend on the street that morning he had led him to Christ, and then Mr. Reynolds said: 'I am going to Chicago myself to find Mr. Moody. There is something wrong with my life.' I saw a man from Peoria on the Pacific coast some years ago, and I said to him: 'Do you know William Reynolds, of your city?' 'I know him well.' 'What is his business?' 'The people who know him best say that his business is to serve the Lord Jesus Christ, and that he packs pork to pay expenses.' And then he told me of the change that had come into the life of Mr. Reynolds, after that street-corner interview, how he left his fashionable church in the heart of the city and went into the tenement district to labor for souls, establishing a church which has exerted a marvellous influence for good. I do not say that we should all adopt Mr. Moody's plan of winning a soul, but I do say that we should do whatever we can to lead men to Jesus Christ.—Bible Reading.

[For the 'Northern Messenger.'

Victorian Indian Orphan Society.

LITTLE ONES TO THE FRONT.

This has been the case in regard to a short article which appeared in the 'Messenger' some time ago, when we appealed for help for the Famine Orphans in India. A Junior Christian Endeavor Society at Tara, Ontario, learning of the need, undertook the support of an orphan boy, and little Yakob, the youngest of the children saved by the Victorian India Orphan Society, from the famine of 1897, has been assigned to their care. Now these little folks will have the joy of knowing that they are giving the money which provides a happy Christian home, with careful and loving training for this dear little fellow who was so terribly ill from starvation when taken into the Orphanage that he almost died. It was a very long time before he could eat a proper meal. He was then three years old. Now he is well and happy and learning nicely, and our young friends, who are giving \$17.00 a year for his maintenance, will have the pleasure of receiving reports of his progress from time to time. We would encourage them in their loving effort by reminding them of our Master's words 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.' This Orphanage work was commenced in 1897, the year of our late beloved Queen's Jubilee. A native Prince, the Maharajah of Dhar, presented

ten acres of land, worth upwards of \$3,000, for the Orphanage, on condition that the foundation stone should be laid on the Queen's Jubilee Day, which was accordingly done, amid great rejoicing, by the Prince's brother, the Prince being too ill to do it himself; (he died shortly afterwards); in commemoration of our good Queen. In connection with the year and the time of the Prince's generous gift, the name 'Victorian Indian Orphan Society' was selected.

At the present time more than seventy boys are crowded into buildings put up for only forty, so money is sorely needed to carry on the work for all the extra orphans who came in during the awful famine of last year. Surely there are many who would like to have a share in helping in this Canadian Orphanage at Dhar, Central India; the children are under the care of native Christian teachers superintended by a Canadian missionary, and reports are sent regularly from India to the Society in Winnipeg, from which place separate reports of the children are sent to the various persons or societies which maintain them.

Mrs. Crichton, 142 Langside street, Winnipeg, will be glad to give any further information desired. As we know that the terrible famine sufferings of the people in India have excited wide felt sympathy, we trust the Winnipeg Society will be greatly encouraged and strengthened in its practical and most successful work by a hearty response from 'Messenger' readers, especially when we consider for how very small a sum, comparatively speaking, the children, rescued from the lowest depths of heathen degradation, can have a careful Christian training, at the same time being taught some useful trade to make them self-supporting as soon as they are old enough.

Perhaps some of our friends who could not undertake the maintenance of a child would like to help by becoming members of the Society, the fee for which is \$1.00 a year, or friends might join in the responsibility and privilege of providing for one of these poor, helpless little ones, little ones for whom Christ died.

We hope, from time to time, to give short accounts of this interesting work.

The President's Favorite Hymn.

The hymn 'Nearer, My God, to Thee' was first introduced to American churchmen in 1842 in a hymnal compiled and published by the Rev. Dr. James Freeman Clarke, of Boston, the famous Unitarian preacher.

The hymn has been a generative one. It seems to have suggested to Alice Cary her Lenten hymn, whose line is, 'Along the mountain tracks of life.' Miss Cary's authorship, however, is disputed. It appeared anonymously in Henry Ward Beecher's 'Plymouth Collection.' Whoever wrote it, the refrain 'Nearer to Thee' recalls the hymn of Mrs. Adams.

One of the most interesting phases of the history of the hymn is that not a few have sought to amend it, chiefly for doctrinal, not for literary reasons. It referred to 'a cross' that raised the singer and petitioner, and only the cross of Christ could have been intended. Hence 'the "cross" has been one proposed change. It has been declared to be non-evangelical, to err by defect, and by omission. It was a hymn to the Father alone. There is no reason why it should be objected to on that account, any more than other hymns to him alone, such as Addison's 'When all Thy mercies, O my God.'—The Rev. James H. Ross, in 'Leslie's Weekly.'

He Would Not Pass It On.

(William Ashmore, D.D., in the 'Kingdom.')

I am going to suppose a case. 'Such an actual case never happened. It would have made a stir over all Christendom if it had.

It was at the Lord's Supper; there was a good churchful of disciples, and the deacons came along with the cup. The rule was for the man at the end of the pew to partake himself, and then pass it along to the next, and he to the next, and so on till the last one was reached. One man, right in the middle of the pew, got hold of it and partook and then held on to the cup.

'Pass it on,' said the man next to him who had had it, but he would not do it.

'Pass it on,' said the man beyond who wanted it, but he would not do it.

'Pass it on,' said the deacon in a low but earnest voice, but he would not do it.

The pastor saw there was some trouble in that pew. He slipped down on tip-toe, and, seeing how it stood, he said, 'Pass it on; the cup is intended for all; "drink ye all of it." It is not intended for you alone. It has come all the way down from the table till it reached you. Don't stop it; pass it along.' But the man clutched all the harder and would not pass it on. He wanted to keep it all for himself.

There is the Cup of Salvation. Christ filled it with his own hands. He gave it to his disciples to drink. Drink and pass it along. 'Freely ye have received, freely give.' 'Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth.' 'Go ye, therefore.'

So the apostles partook and then passed it on. They of Jerusalem passed it on to Antioch; and they of Antioch passed it on to Ephesus and Corinth and Philippi; and they of Ephesus, Corinth and Philippi passed it on to Rome; and they of Rome passed it on to Britain; and they of Britain passed it on to us in America; and we of America are to pass it on to Japan and China and India, and to the isles of the sea which have it not.

But now some there are who have got the cup and hold on to it and will not pass it on. 'It is good,' they say; 'blessed—oh most blessed.' But they will not pass it on. The heathen are perishing for want of that cup, but they will not pass it on. There is more salvation in that cup than they can ever use themselves, but they will not pass any of it along. When the brethren in other places conclude they must do some thing to hold forth the word and spread the blessing and come and ask them to join, saying, 'We have found it so good ourselves, let us pass it over to those million of poor Chinamen' they say, 'No. We do not believe in passing the cup along.' So they never give anything to save other people. Is that all right?

The Find-the-Place Almanac

TEXTS IN THE PSALMS.

Oct. 20, Sun.—O give thanks unto the Lord; for he is good: for his mercy endureth forever.

Oct. 21, Mon.—The Lord will perfect that which concerneth me.

Oct. 22, Tues.—Set a watch, O Lord, before my mouth; keep the door of my lips.

Oct. 23, Wed.—Thou art my refuge.

Oct. 24, Thur.—The Lord is nigh unto all them that call upon him.

Oct. 25, Fri.—He healeth the broken in heart.

Oct. 26, Sat.—Let everything that hath breath praise the Lord. Praise ye the Lord.